HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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ANTI-SLAVERY.

Rev. George Storrs

Has abjured Methodist Episcopacy in the following daring withdrawal. "Let all such as are under the yoke," and who with the right of free action *necessary to an abolitionist*, ponder well this *desperate* step, before they *take* it, as well as before they *don't* take it. Let the duty of taking it be seriously and immediately gone into by every one feeling impelled by humanity, as well as Christianity, to demand the overthrow of slavery—but who is insolently and popishly forbidden to do so, by these "Lord's spiritual," who under our sectarian forms play the tyrant here in *New* England, as if it were *Old.* We say it is a *desperate* step in George Storrs—But he is a bold man. He was cut out for a reformer. He has a vein of the Luther about him. But it is as daring and rash a thing to *come out from his sect, (unless he go into some other sect,)* as it was for Morgan to come out from the Lodge. To go from one sect to another will do, because it is done with a salvo to the old Despotism. It acknowleges the divinity of sect. It does not question her absolute authority. It maddens one of her provinces, but it pleases another. It does not endanger the whole craft. But going out from one, without doing homage to another, alarms the whole Holy Alliance and brings the Herods and the Pilates of Denomination into eager and howling "reconciliation." George Storrs must hasten to join some one of the *isms*, or a broadside will be poured out upon him, from every Vatican in the country. Every Sectarian tower will let off upon him, through all their loop holes. We saw some of these beautiful strong-holds ecclesiastical, in Old England. But they are most of them Ruins.—We hope the remaining ones will soon be dismantled of their military trophies, "and wisely kept for show," like Goldsmith's tea cups.

Of all tyrannies under the sun, this spiritual tyranny is the most odious—and the most destructive of pure religion. It is like those old fortified monasteries and abbeys abroad. Nobody once dared storm them, because they were *religious houses.*—Castles temporal they dared assault, and storm. *They* showed their guns, and their archery. *They* hung out a temporal banner. But the Monastery—the Abbey—the saints preserve us! —they were *holy* fortresses, and a gun pointed against them would shoot at the other end, and kill him that fired it,—soul and body! But though these Sanctums showed no guns, they were in reality the dens of military power, and the twilight spiritual freedom of the middle ages at last discovered it, and laid siege to them, and took them —and they are now ruins. The day-light vision of the 19th century is discovering to the People that ST. PAUL'S and ST. NICHOLAS' are the citadels of *Protestant Popery.*—Even England will see it.

And has Popery no fortresses in *New* England? We put the *daring* question.—*We put it again.* Has Popery no monasteries—no abbeys—no Priories, here in Puritan New England? We give the *more daring* answer.—*New England abounds with them!*—They are to be seen dotting over all her spiritual surface. We might name them, in numbers surpassing the grim old "Sanctuaries" of the eastern world. George Storrs has ventured out of one of them. See if he flees into another, to shelter his head from the storm of arrows, that will shower upon him from *all* their battlements. What has Methodism done against anti-slavery, and against Christ, that her kindred, her *hostile*, but *allied* sister *isms* have not done!

But we have not time to say more. We will give brother Storrs' withdrawal, as far as we find it in the Union Herald, of September 10th. We will only ask brother Storrs here, whether is the wickedest, for a professed abolitionist to withdraw allegiance from the *Spiritual* "powers that be"—or the *temporal*? Will not the subjects of the Lordships Spiritual, *secede from him*, and from *whatever* he *associates* with?

My Position Defined.

BY REV. GEORGE STORRS.

Dear Brother:

As many reports, I learn, are in circulation with regard to my position, I crave the privilege to state it myself, and the reasons for it through your paper.

In 1834, I became deeply affected with a view of the condition and awful prospects of the slaves; so much so, that their wrongs and miseries were constantly before my mind. This impression became settled into a deep conviction that it was my duty for a time, to give myself wholly up to the work of pleading their cause. I felt it as solemnly binding upon my soul to do so, as I ever felt it was my duty to preach any other part of the gospel.

With these views and feelings, I met my brethren of the New Hampshire Conference in its session at Portsmouth, July 1835. I stated to them my convictions, in open Conference; and as I had an ardent attachment to the *traveling connection*, I did not wish to disconnect myself from it. I therefore asked the Conference to give me a superannuerary relation, and leave me without an appointment. The presiding bishop told the Conference that if *they* granted my request, HE *should give me an appointment.*—The Conference *did grant* my request, and the bishop kept his word—refused to regard the vote of the Conference, and appointed me to a circuit.

After Conference, my presiding elder gave me leave of absence, and I entered upon the work of opening my mouth for the dumb.—In a short time after, two of the bishops came out in an address *"To the ministers and preachers of the Methodist Episcopal Church within the New England and New Hampshire Annual Conferences,"* one small paragraph of which was evidently designed *for my special benefit!* They say, "If any of whatever class go beyond their own bounds, or leave their proper appointments, whether under the pretext of agencies or otherwise, to agitate other societies or communities on this subject, [slavery,] we advise the preachers, the trustees, and the official and other members to manifest their disapprobation, and to refuse the use of their pulpits and houses for such purposes."

Doubtless the bishops had a right to give such advice as they judged proper; but whether the above did not savor of a disposition to lord it over God's heritage, I leave others to judge. True, it had no other effect so far as I know, than to open the eyes of the preachers and people to see that *their* rights were threatened. Not one Methodist meeting house was closed to me during the year.

At the New Hampshire Conference, above referred to, a committee was appointed on slavery. That committee reported a resolution, in which they expressed the judgment that slaveholding is a sin. That resolution the bishop *positively refused to put to vote!* and the Conference was not permitted to act upon it, until they resolved themselves into a committee of the whole, and the bishop left the chair; then it was passed, nearly unanimously.

A few months after that Conference, the bishop who presided there was thrown from his carriage and killed. As he is dead, I wish not to dwell longer upon his course, only to say, that the singular administration commenced at that Conference has been persevered in, by others of the episcopacy, and has been the ground, as I conceive, of just complaint.

The history of the General Conference of 1836, is familiar to those who read Zion's Watchman at that time; but if it was not, I have not time or room to dwell upon its pro-slavery spirit and acts. I will only say that it passed one resolution for *my special benefit*, in which they prohibited any travelling preacher from engaging in any agency for any object not approved by the General Conference. This sweeping resolution cut off the travelling preachers from engaging in any agency for the American Bible Society; for the conference were so intent on hedging up the way of any who might be disposed to be anti-slavery agents, that they swallowed the resolution whole, and forgot to pass one as they intended, in favor of the American Bible Society; so that in trying to stop anti-slavery agents, they crushed for the four following years, Bible agents too.

At the next New Hampshire Conference, after the above resolution was passed by the General Conference, I was reduced to the necessity either to give up my agency and cease to plead the cause of the dumb, or take a location. Painful as it was to dissolve my connection with the Conference I so dearly loved, yet, I felt that I was called of God to make the sacrifice.

Immediately after my location, I removed from New-Hampshire to Utica, N. Y., and was connected with that station. Two years ago last May, circumstances which I need not here detail, made it necessary that I should remove to New-York City. I resided in that city nearly two years. I enjoyed no religious privileges among the Methodists. I did, indeed, sometimes go to their places of worship; but it seemed more to me like the house of death than the house of God; and nothing could have induced me to visit them at all, but the words of Christ to his disciples, "The Scribes and Pharisees sit in Moses' seat. All therefore, whatsoever, they bid you observe, that observe and do: but do not ye after their works."

When I united with the M. E. Church in 1824, I did so from pure love to the doctrines she held, and that love is not diminished to this day. At that time, however, I had but an imperfect knowledge of her *Discipline* or church government. I saw enough, however, even then, to make me fear that the day might come, when the borders of the church would be enlarged, and the present good men who were in the episcopal office, would have passed to their reward in heaven, that others might arise in their places, flushed with pride at their high office in such a powerful church, and that then the church might sink under episcopal power, and become like the Roman church. But I said to myself, such a thing will never happen in my day; our present bishops are too good men ever to desire such power. With this thought I rested, and should have remained comforted, had it not been for the development of episcopal power at the New-Hampshire Conference in 1835. Since that time, I have watched the movements of episcopacy with intense interest; and have carefully examined the bearings and operations of the form of government adopted by the M. E. Church. There is one item of Liberty, and one alone, that belongs to the laity, that of starving their preachers, if they do not like them, or feel themselves oppressed by their administration. But even this poor liberty is called in question by bishop Waugh in his letters to the Washington street brethren, in Brooklyn, N. Y. The bishop tells them, indeed, that it is not in contravention of Methodism to refuse to pay the minister sent them by episcopal authority, but it would be a violation of the ordinance of God!! So the last item of liberty secured to the lay brethren, in case they are aggrieved by their law makers, is the *glorious liberty to* VIOLATE THE ORDINANCE OF GOD!!

The local preachers, and a large portion of the travelling, have the precious liberty to go out of the church, if they do not choose to obey, *implicitly*, the Bishops, and a few prime ministers. Though this liberty is doubtful, as appears from the case of Rev. D. Plumb, who withdrew from the M. E. Church shortly after the New-York Conference of 1838; but that inquisitorial body, at its session of 1839, refused to acknowledge him withdrawn, and actually proceeded to *suspend* him! Such arrogance is too much to be borne, even by slaves!

The bishops may talk as long and as *loud* as they please about their *"responsibilities* to the General Conference." Let us look at this matter a moment. The bishops have the *sole power* of appointing all the presiding elders; these officers are the bishop's *agents*, and are dependent upon *his will;* for, whom *he will*, among them he can *slay*, and whom he will he can *keep alive.* These presiding elders, therefore, must *exactly* answer *his purpose*, if such men can be found in the Conference, or they pay the forfeit of being removed. When appointed they must give an account to the bishop, annually, at least, and oftener if he chooses. They have their districts assigned them by the bishop; and they perfectly understand that they must carry out his wishes, or subject themselves to his censure, and probably to removal, if the bishop can find other men in the Conference, that will be more obedient to his will. It is true, he cannot always do this. In one Conference at least, viz., the New-Hampshire, he has not been able to do it.

The presiding elders travel round their districts four or five times each year. They are known to be favorites of the bishop, and all under them are now to be *moulded.* In four years who is so likely to be elected to General Conference as the bishop's *subordinates?* Indeed, who can be spared so well from the work to go! The General Conference then is little else than *a creature* of the bishop's *creating!* How fearful he must be of *responsibility* to *such a body!* many of whom, are now, have been, or expect to be, presiding elders, if not bishops. The bishops are afraid to do any thing contrary to the advice of the General Conference! and why! Because, that *advice* is, in general, just what they want it to be. This body, thus constituted, makes all the laws for the government of the church, and the lay members, local preachers and a large portion of the travelling preachers have the *glorious liberty* we have described.

But how are these laws to be executed? The bishops set the presiding elders in motion, and they travel round their districts to see that every preacher in charge attends to the discipline of the church.

But what power has the preacher in charge? First, no person can come into the church without he pleases to let him.

Next, the preacher in charge, if a member is to be tried for a *real* or *imaginary* offence, has the sole power to appoint the committee to set on the case, and the person to be tried can have no other choice about it, unless the preacher please to let him. But if the accused thinks himself wronged in the decision of the committee, he has an appeal to the quarterly conference;—this is composed of all the preachers, exhorters, stewards and class leaders, belonging to the circuit or station. The preacher in charge has the sole power to appoint, and change all the class leaders at any time when he will, for any cause, or *no cause*, by giving his reasons, or *not* assigning any reason, just as he chooses. He has also the sole power to nominate the stewards. Thus, then, he can form his Quarterly Conference just to his mind, if he can only find a sufficient number of men within his charge for the purpose; and if he cannot, the "prime ministers" can, as they did last year for Cleveland, Ohio, enlarge his charge so as to bring in men for his purpose. Such being the fact, no man is safe in his standing in the church, who happens not to please these ministers; he must pay the forfeit by being turned out of the church, or be so persecuted that he is glad to withdraw, *"with his own consent."*

Under a government so organized, I do not choose to live, nor place my christian or ministerial character. That the preachers of that denomination, so many of them, have administered the discipline so much better than could have been expected, with such unlimited power in their hands, is to be accounted for in only one or two ways; either, first, their piety has kept them from the abuse of the power they really possess; or second, the fear that the people would throw themselves on their *reserved rights*, i. e. to starve the preacher. So far as my personal knowledge extends, I am persuaded it is the piety of the preachers.

But there is a certain class of "prime ministers" who are supported mainly by the Book Concern, and who are not at all dependent upon the people for their "bread and cheese;" such are the bishops, editors, book agents, &c. "set," indeed, "for the defence of the church," but perfectly above the power of *the* church to reach them at all; but, standing where they can hurl down upon any, who dare to resist their will, such a torrent as will well nigh overwhelm them in utter ruin. And these men, too, are *always* "THE CHURCH!" Whoever resists them is *"seismatical,"* a *"disorganizer"* and a thousand other things that are bad.

I solemnly believe that Methodist Episcopacy is both anti-christian and anti-scriptural.

By *Methodist Episcopacy* I do not mean simply bishops, but the *whole system* of church government founded upon *Methodist* Episcopacy. This, I am aware, is a heavy and startling charge; but if I do not fully sustain it, then call me "heretic" and welcome.

The scriptures expressly forbid ministers acting as "lords over God's heritage." And again, our Saviour says, "Ye know that they which are accounted to rule over the Gentiles *exercise lordship* over them; and their great ones exercise authority upon them. But *so it shall not be among you,"* &c.

Now I ask any impartial man if Methodist Episcopacy, and the whole system of church government connected with it, is not a palpable violation of these express injunctions of God's word? Who, besides a few "prime ministers" make all the laws for the M. E. Church, judge of their conformity to Christ's requirements, and then, as arbitrarily, put them in force, or cause them to be enforced? And wo to the man that dares to call in question the infallibility of these "prime ministers!" Not to say anything of a considerable portion of the travelling preachers who are lorded over by Methodist Episcopacy—I ask, what *local* minister, whatever his age, standing, or piety, has any voice in the legislation of the church? Is he not as completely lorded over as it is possible to conceive of? The same may be said of all the laity of the church; and only so long as they will yield their necks to the yoke can they remain in the church. Now if such a machinery is not anti-christian, it is difficult to conceive what can be so.

Once more. Our Saviour has laid down an explicit rule in the 18th chapter of Matthew, by which offending brethren are to be brought to trial, reclaimed or excluded from the church; nor has he given his ministers any liberty to depart from that rule. He says expressly, "go" and do so and so: pointing out each step, to the conclusion, with a minuteness that a "wayfaring man though a fool need not err therein." I charge *Methodist Episcopacy* with a *total* departure from this command of Jesus Christ. Now if this is true, it is anti-christian and anti-scriptural. That it is true that Methodist Episcopacy, or the system of church government adopted by the M. E. Church, has been guilty of this total departure from the command of Christ, is evident from the fact that accused members never have their faults or offences told to "the church"—no, NEVER? Say not, that a "select committee" is *the church;* no, at most it is only a part of the church; and it is as really a violation of Christ's command, thus to try and expel members, as it would be for a minister himself to assume the power to do so; in fact, it is frequently nothing more than the expression of the ministers own will; for he has the sole power to appoint this "committee." It avails nothing to say the condemned member has an appeal to the Quarterly conference, as that body is little else than a *creature* of the preacher's own manufacturing; if it were otherwise, still it is not "telling it unto the church, for the Quarterly Conference is not the church, but only a *fractional* part of it. So that turn which way we will, we have a clear substitution of something else, for the will of the Head of the Church. The fact is, it is utterly impossible, under the system of Methodist Episcopacy, to obey this command of the Lord Jesus; because the church must be one throughout the land, in order to sustain this favorite system; and as Christ's command cannot be obeyed, and Methodist Episcopacy be sustained—one or the other must be given up, the authority of Christ is set at naught to make place for the inventions of men. At such a departure from Christ and his authority I cannot connive, nor with it can I hold communion.

In the primitive church, at least, during the apostles' days, and for three hundred years after, there was nothing resembling Methodist Episcopacy. There were, indeed, ministers who were called bishops, but they were simply *pastors* of a *particular* church or single congregation, and had no jurisdiction over any other church whatever, and in anything that pertained to the government of the church they could not act, even in their particular church, without the *concurrence* of "the church"—i. e. the laity and other ministers in that church who were *not pastors*, but *presbyters*. These presbyters differed nothing in *order* from the bishop: they were of *the same* order. The only difference appears to be that the bishop was the stated pastor of the church, who conducted all the religious exercises, and was therefore called bishop i. e. *overseer*, while the presbyters officiated only occasionally, by the request of the pastor, or in his absence. That such are the facts in regard to the primitive church, I believe any person untrammelled by his *sectarian* prejudices, would be satisfied by reading, in connection with the Bible, Lord King's account of the Primitive Church, a work that ought to be in the hands of every Christian. Mr. Wesley, when he had read that account, says, "In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draft; but if so, it should follow, that bishops and presbyters are, essentially, of *one order;* and that *originally, every Christian congregation was a Church*, INDEPENDENT OF ALL OTHERS."—*See Wesley's Work, vol.* 3, *page* 363.

Another objection I have to the Methodist *Episcopal* Church is, that her orgaization cramps and prevents *individual* effort in the moral enterprises of the age in which her members live. If a moral enterprise is presented for co-operation, the individual person or society to whom it is presented, is prevented from entering heartily into it; they must wait to see if the Annual Conference approves the object; and when the subject comes there, the bishop may refuse to let the Conference act, and they have no help, only to wait till the next General Conference, which, perhaps, is four years ahead; and if then the General Conference see fit to act at all on the matter, it may be to advise *"wholly refrain!"* No matter what the individual's conscience is in the case, he must comply, or he may be dealt with for "contumacy and insubordination," and reproved, suspended or *expelled*, as those choose who have undertaken to *keep his conscience* for him.

I am persuaded, as every one of us must give an account of *himself* to God, we cannot give up our consciences, in this way, to any bishop, Annual or General Conference; and to do so, I firmly believe, is a sin against God; and when the Judge shall come to call us to an account for the improvement we have made of our talents, who have thus submitted our consciences to the keeping of others, we shall find that they have been *hid in a napkin.*

Another objection I have to the Methodist *Episcopal* Church is, that slaveholders are allowed to be members of said church, and provision is made for them to continue therein by the section on slavery, notwithstanding all that we, as abolitionists, have done to show that our Discipline is opposed to slavery. True, much of that section is *opposed* to the *general rule* on the subject, and irreconcilable with it, in my apprehension. But there it stands, professing that slavery is a great evil, i. e. a moral evil, and yet it makes provision for those who practice it to remain in the church! yea, to be ministers in it! It may, perhaps, be doubted, whether all that section, so far as it allows slaveholders in the church, is not *unconstitutional*, inasmuch as it is clearly a "change" of, if it does not "revoke the general rules of the United Societies;" which the Discipline prohibits the General Conference from doing.

These slaveholding ministers we must *fellowship* as Christians, and receive them to our pulpits when they come among us; and if I remained in the Methodist *Episcopal* Church, I should feel myself *bound* to do so. Not to do it is to set up our *private* judgment against the order and Discipline of the church; it is, virtually to *renounce* the Discipline, and refuse subjection to the order and government of the M. E. Church. Now, as I cannot *fellowship* a slaveholder as a Christian, nor admit him to be a minister of Christ, or receive him as a teacher of that religion whose author, though he was rich, for our sakes became poor; and, himself, preached *"liberty to the captives,"* I have no alternative but to violate my conscience, act in view of the Discipline in an unchristian manner, by refusing an authorized minister of the M. E. Church, the courtesies due to a minister in good standing in her communion, or withdraw, and thus take up my obligations to conform to its discipline. I have chosen the latter. Nor do I believe I could longer remain in the Methodist Episcopal Church with a good conscience. I charge none of my brethren with sin who remain:—they do not see in this respect as I do. But I have no doubt I am called to "come out of her," as a last testimony against her abomination in holding in her communion those who "trade in the souls and bodies of men."

But the action of the last General Conference in regard to the testimony of colored persons against whites, has fully settled me in the conviction, that I can no longer hold a church relation in a community that has stamped itself so clearly anti-christian. The last General Conference committed, most clearly, the abominable sin of "respect of persons," in the *worst sense*—a sin, so highly condemned by the Apostle James, that he declares that "If ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, [respect of persons] *he is* GUILTY OF ALL." I charge the General Conference with this crime; and I wash my hands from all participation in that shocking sin, by renouncing my connection with the Methodist *Episcopal* Church.

I could state other objections, but these must suffice for the present, except, I would say, I will not be a member of any Conference, annual or quarterly, where the presiding officer has the *power* to adjourn that Conference, at his pleasure, whether that power is ever *exercised* by that officer or not no such "lordship" will I submit to.

I do not believe it is ever possible to destroy *slavery* from the M. E. church while *episcopacy* lives; they are twin sisters; *episcopacy* sustains slaveholding, and *slaveholding* supports episcopacy; their sympathies are deep and strong; attack the one and the other feels the blow.

I am sensible that my course will afflict not a few of my anti-slavery brethren in the M. E. church, and on their account I had hoped to remain in that church; but the developments of episcopal power and influence, which I have witnessed, have satisfied me that I can never keep a good conscience and remain under Methodist *Episcopal* government, and can never be reconciled to *such* a government in any form. I am also satisfied that the slaveholding power, in that church, is so great, that nothing short of the special inteposition of Almighty power can ever break it; and for me to remain longer in it would be but to waste my energies.

HERALD OF FREEDOM.
'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'
N. P. ROGERS, Editor.
'In the name of our God we will set up our banners.'

CONCORD, OCTOBER 2, 1840.

Anti-Slavery Hospitality.

At the National Meeting in May, Thomas Van Rensellear opened his heart and his home in New-York, to brother Garrison and us, without money and without price. He had no house there, where he could do for us as he wished to do. His table, in his victualing cellar, was abundant and excellent.—Too good, "if any thing," for an abolitionist. Our noble hearted colored friend bade us welcome to it and treated us with all the kindness and affection of a brother. As his table was under ground, his lodging was far above ground. He had not his *New-Haven dwelling* in New-York. Such as he had there, he generously provided for us. He made us a "nest on high." Not so high as his own—but still in the 3d or 4th story of a Wall street cotton-store-house. There we lodged with the 'Liberator,' Henry C. Wright and Geo. Benson of Connecticut,—"on the soft side" of the best accommodations at friend Van Rensellear's command, and as good as we required,—better far than our poor plantation clients share. Brother Van Rensellear would have gladly furnished us all a bed of down. We could not pass over the circumstance unnoticed, that the great anti-slavery city of New-York, the head quarters of the American Anti-Slavery Society, before the anti-slavery "property and standing" seceded from it, while they were yet in its bosom,—where there is a City Anti-Slavery Society—the place of the Tappans and the Jays—that it had not a place for WM. LLOYD GARRISON to lay his head, below that cotton loft. We trust our new organized brother Jonathan Curtis had snugger quarters. We take this late opportunity of acknowledging too the kind hospitality of Thomas Truesdell and family, who gave us, with brother Garrison, the shelter of his beautiful home on Brooklyn Heights, from the close of the meeting, until the departure of our vessel for England.

Daniel Webster.

Just before our great anti-slavery meeting in Glasgow, news reached us, that "The Defender of the Constitution" had gone into one of the slave States, and absolved himself and his party from the reproach of anti-slavery. He there, as we heard by American papers, made his pro-slavery confession to Priest Preston of Carolina, who had threatened in his sacerdotal displeasure in the U. S. Senate, to hang Mr. Webster's anti-slavery constituents.

George Thompson told the people of Glasgow of it, assembled in thousands at that mighty meeting. He told them of the intellectual power of the American Statesman—of his northern birth and early education,—how he went to school to LIBERTY up among NewHampshire's rocks,—and how, having learned of another teacher in the schools of the South, he had now betrayed his native principles and done homage to the slave system, in consideration of the suffrage of the South in the coming tug for the Presidency. We wish the dark eyed orator could have been within hearing, when Scotland uttered the indignant cry of "SHAME, SHAME!"

John Dunlop of Edinborough was there and heard it. He left the meeting and hastened home to his seat at Randolph Cliff, where a princely picture of Webster hung—painted by King, at Mr. Dunlop's order, in Washington, when he travelled in this country. He took down the recreant orator—reversed the painting, and hung it up, in the rear of the apartment,—face to the wall, and placed a splendid painting of the Chief RED JACKET over the fire place in its room.

So posterity will *hang* up to everlasting *reversal* and reprobation, all memory of these haughty great ones, who despise the infant anti-slavery enterprise in these the days of its struggles and sacrifices.—Verily they have *now* their reward.

For the Herald of Freedom.

Sullivan County Convention.

Brother Rogers,—It will doubtless be gratifying to the friends of the slave in other parts of New Hampshire to learn that Sullivan County has at last received a shock which is likely to break her deep slumbers, and awaken some inquiry on the all important question of suffering humanity, where heretofore all has been quietude and death-like apathy. The annexed Report of the doings of a Convention holden in that county on the first inst. will show the beginning has been made in favor of Old Organization and might suffice for the present purpose, but for the consideration that New Organization was on hand and organized a county society at the same time and near the same place, whereby some little dust was thrown in the air to the annoyance of some of the parties, if not to the surrounding pro-slavery sensibility. And as New Organization attempts to blow this dust pestiferously in the face of Old Organization, it becomes expedient that the Herald should tell how this dust came up. Permit me therefore through its columns to give a few of the preliminary steps in getting the organization of a county society. A small band in Cornish for a long time struggling against wind and tide, had sought in vain for co-operating influence from surrounding friends; various unsuccessful attempts were made for a lecturer to break the thorny ground around us.—At length I. N. Hobart, agent of the Young Men's N. H. A. S. Society was induced by us to enter the county in June 1839.—He gave a short series of lectures in Meriden Parish in Plainfield, spent one week in Cornish, gave two or three lectures in Claremont, and becoming rather disheartened, left the field, returned to Cornish, received from us compensation for the time spent in the county and left it. In June last a delegation from our society attended the anniversary of the State Society in Concord with the purpose to urge upon the parent society the expediency of sending an agent into the county with view to a county organization, and a general breaking of the ground, but having witnessed the melancholy spectacle of the secession, and listened to the painful financial tale reported as the future cup of those who remained true to existing contracts, we forbore to make the application, and determined to return and renew our effort to awaken the county by its own energies if possible; accordingly on our way home we matured a plan for getting a county organization. We called on brother Pearsons of Newport and engaged him in behalf of the friends in that place to cooperate with us when our measures should be sufficiently matured to make a call. We appointed a meeting on the 12th of June to collect a few friends to consider the expediency of putting out a call for a county convention to be holden on the 4th of July for the purpose of county organization,—To effect this I spent a day to visit the friends in Claremont, and another brother in Grantham and Plainfield, but when 12th June arrived, extensive arrangements had been made for a Political Convention contiguous to the county for the 4th July, in consequence of which it was concluded to postpone the convention until after the pressure of haying and harvesting. In the mean time I was to endeavor to secure the services of a lecturer if practicable and another brother was appointed to collect information from different parts of the county preparatory to the convention. July 1st. I addressed a letter to brother Lewis desiring his services in our place and county as a lecturer.—He replied July 9th promising a compliance, but not defining the time. 23d he wrote again and fixed the time for the first Sabbath in August, and requesting me to extend notice to adjoining towns. Before this I addressed a line July 28th to brother Greely of Claremont with whom I had before conferred on the subject, and learned from him in reply, that Mr. Tracy of the New Organization had recently been in the place and gave a lecture, and proposed to resume his labors in September. This was the first intimation to me that New Organization had done or proposed to do anything in Sullivan. On the 8th of August I went with brother Lewis to Claremont to endeavor to secure him a hearing in some of the public houses on the following day (Sabbath); but New Organization or prejudice stood at the doors and allowed him no entrance. I called on the Clergymen of the Congregational and Methodist houses, and abolition brethren and officers of the Baptist church, (they having no clerical leader for the day.) All with the utmost politeness would permit him to enter their neighbors desk, but none would open their own to him. He therefore returned with me to Cornish, much to the gratification of the friends here.

At Claremont we not only met this plain track of New Organization, but we also fell in with its circular call for a county convention to convene on the first of September. This call passed hastily under my eye for one reading only, and left the impression that it was addressed only to such abolitionists as wished to join New Organization, (or become auxiliary to to the N. H. Abolition Society.) I therefore proposed to Mr. Lewis that we would hold our convention before or after the one appointed, according to the amount of labor he could perform in the county preparatory to it. He said the arrangement was already agreed upon by the Executive Committee that the agents should go into Grafton in the early part of September; and he had existing engagements in other parts of the State before the first of September, but he thought Mr. French his co-laborer might come and labor in this county until the first of September. It was therefore agreed that he would immediately return to Concord and secure the labors of Mr. French if practicable, and give an intimation in the next Herald that the convention would probably be holden on the 28th August; subject to such variation however as might be thought expedient when the next Herald should go to press. This intimation accordingly appeared in the next Herald, and Mr. French arrived in Cornish on the 17th of Aug. On the 18th I passed with him through Claremont and Newport and found the call of New Organization as prompted by Messrs. Tracy and StClair to be "*To the Abolitionists of Sullivan County.*" We also found the abolitionists of the county had been liberally supplied with the following circular, and previously with verbal statements concerning the character, principles, and measures of the old society well according with the circular.

Concord, Aug. 14, 1840.

DEAR SIR,

You are aware that measures have lately been taken to call a Convention at Claremont, on the 1st day of September, to form a County Society, auxiliary to the N. H. Abolition Society. Immediately after our call was issued, Mr. Lewis, Agent of the Old Organization, appeared in Sullivan; and the result is that the Old Organization, alias the Garrison party, have announced their intention to hold a Convention at Claremont on the 28th inst., the object of which they have not yet announced, but which is quite apparent.

Why do they hold a County Convention with but one week's notice? Why do they crowd it into the same place three days before ours? Why is it held on the day after the Association at New London? To accommodate the Old Organization at Cornish with Rev. Mr. Burroughs at their head? Why was it got up so suddenly? It was not thought of as we learn till ours was appointed. Why make *this* movement at all when there is but one Society in the County, with them, and the Clergyman above named is their only Clerical supporter? Can they have any other purpose than to injure our Convention, and if possible hinder the formation of a Society on better principles than their own?—This is undoubtedly their purpose.

And who are they thus arrayed against the New Society? You may learn the principles of their association from the following extracts,—the first from the Liberator; the second from the National Anti-Slavery Standard—the two leading Old Organization papers. The extracts are both made from late numbers.

1. "Lawyers Doctors and Priests are the devil's trinity, and professions as such must perish."

2. "Anti-Slavery is a word of mighty power. Oh, it strikes at the very corner-stones and key-stones of Society.—It aims a death-blow at long cherished habits and opinions. It robs life of all factitious honors; but above, and more than all, it would put an end forever to the unrighteous dominion of "*the church*," it would unseat popular theology from its throne, break down the barriers of sect, and in short resolve society into its natural elements, saving all the real progress it has made in the scale of improvement."

If any wish to bolster up men of such designs, they can do it effectually by countenancing the Convention of the 28th inst.

Will you not Brother, in view of this unexpected manœuvering, renew your efforts in behalf of our Convention?—Will you not determine to be present yourself, and induce your neighbors to come? Will you not do your best to spread our notice, and by energetic and unwearied action in our behalf, secure the triumphant success of the meeting. We shall depend upon your influence, and the slave will bless the results of your labors.

Very Respectfully,

Yours for Liberty.

F. P. TRACY, *Agt. N. H. A. Soc.*
THO. CHADBOURNE,
of the Ex. Com. N. H. Ab. Society.

I therefore desired Mr. French to direct the Editor of the Herald to drop the proposed appointment for the 28th with view to an attendance of all the abolitionists upon the general call of New Organization for the first September, believing that that was the time and place for answering the calumnies heaped upon the old society by the circular and the oral communications of the agents of New Organization.

In the two following days (19th and 20th) I passed with Mr. French into other parts of the county and wherever we went we found the same calumnious accounts of the old society. We took very little pains to make personal refutation, and Mr. French gave no lectures in the county. We endeavored to encourage the attendance of the friends of the slave, and proposed to offer a public and open refutation face to face and after the discussion permit abolitionists to choose their society. A short time before the convention, Mr. StClair called at the house of Elder Burroughs in Cornish when I happened to be there, and on special inquiry was informed by me of all these proceedings preparatory to the convention—Was informed that we had encouraged the people to expect an open and fair discussion of the question on which the society had divided; that we considered ourselves calumniated and should seek an open and full refutation before the people, and after which we were willing they should make their election. I am thus particular in giving the preliminary steps to this convention, that it may appear with what propriety we are charged in the above circular, with calling Mr. Lewis into the county immediately after their call was issued; of appointing a county convention with but a week's notice; [the circular itself shows that they had the notice two weeks,] of getting it up so suddenly; of not thinking of it until theirs was appointed; of having no other purpose than to injure their convention, "and if possible hinder the formation of a society on *better* principles than their own;"* and also to show with what propriety these charges were so often reiterated in the convention and since, notwithstanding the full account of the preliminary proceedings given to StClair before the convention at the interview at Elder Burroughs'—and also that it may appear with what grace they play the Atherton in the convention in such genuine Southern style.

The convention convened agreeably to the call, was called to order by Rev. Mr. Fuller, (Methodist) of Claremont, by nominating Rev. Gibbon Williams Chairman. Messrs. Fuller and Nye of Claremont were chosen Secretaries. The Chairman then read the call and stated that it was confined to the single and definite object of forming a society auxiliary to the N. H. Abolition Society, that the call allowed them to do that and that only. Whereupon I moved an appeal from that decision of the Chair,—The Chairman refused to put the appeal and re-affirmed his decision. I renewed the appeal; brother Burroughs rose to speak in favor of the appeal, the Chairman pronounced him out of order and bade him sit down. Brother Burroughs declared the decision out of order and arbitrary, and refused to obey. The Chairman raised the Englishman's fist and ordered him to sit down,—Brother Burroughs said the Chairman by refusing to put an appeal from his own decision assumed arbitrary power, and forfeited all claim to respect as a presiding officer and would no longer address him, but turn to the audience. The Secretaries were made a Roll Committee, and proceeded to take the names of such as were thought to be safe for New Organization, and refusing all who were suspected of the sin of favoring Old Organization. I rose and attempted to speak on the subject of the Roll; but the Chair was deaf. Some one who was not entirely deaf, nor dead to a sense of propriety, moved that liberty be granted me to speak 15 minutes, which motion prevailed, and entered the record. The convention thus packed putting forth the hand as an act of *grace* to take the gag out of my mouth for 15 minutes! This I considered the consummation of New Organization, and opening my mouth wide I refused to speak; and calling upon such as felt for the slave, and valued free discussion to repair to the Town House. Retired, when the following proceedings were had.

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* Rev. Mr. Wood and Abolition Standard.

The members of the Anti-Slavery Convention assembled at the Baptist meeting house in Claremont on the first day of Sept. 1840 to the number of 45 retired by special invitation and reassembled at the Town House in said Claremont at two o'clock P. M.; whereupon the Convention was called to order and Arannah Burnap called to preside, and Henry B. Alden chosen Secretary. Prayer was offered by N. P. Rogers of Concord.

On motion it was Voted, That a committee of five be appointed to act as a business committee. Dea. Benj. Comings, Nath'l P. Rogers, Rev. David Burroughs, Uriel Comings, and Dea. J. B. Chandler, were appointed said Committee.

Moses B. Harrington of Cornish offered the following resolution:

Resolved, That slaveholding in all its forms is a heinous sin and should be immediately abolished.

Remarks were made by Messrs. Lewis, Harrington, Chandler and Spalding, and the resolution was adopted.

On motion from the business committee,

Voted, That a committee of two be appointed to take the names of persons acting as members of this Convention and that the friends from abroad be invited to enroll their names as corresponding members.

Voted, That A. Comings and S. Wheeler be the roll committee.

Committee reported the following

ROLL OF MEMBERS.

Moses B. Harrington,
Orain Rawson,
Elenor Jackson,
Almira M. Hunter,
Zeno Hunter,
Rhoda Atwood,
Ruth S. Jackson,
Maria M. Rawson,
Uriel Comings,
Calvin L. Baker,
Samuel Hardy,
David Burroughs,
Benjamin Comings,
Zebedee Edminster,
Isaac Doton,
Benj. Chapman,
Arannah Burnap,
H. B. Allen,
Lucretia B. Burroughs,
E. J. Alden,
Aurelia S. Jones,
John Lucy,
Theoda Chapman,
Betsey Burnap,
Alvin Comings,
Elvira Comings,
Joseph Richardson, jr.
Thomas B. Jones,
Jonathan Wakefield, jr.
Stephen Child,
Elizabeth Doton,
Wm. Atwood, jr.
Geo. S. Chase,
Sylvester Wheeler,
J. W. Lewis,
J. B. Chandler,
N. P. Rogers,
Jesse L. Robinson,
Lemuel Cooper,
James Hall,
John Spalding,
Prudence Hall,
W. L. Spalding,
Waterman Spalding,
Eben Burr.

The business committee reported the following resolution.

Resolved, That the abolitionists of Sullivan County now present ought to form a County Anti-Slavery Society.

Remarks were made by Dea. Comings, and the resolution was adopted.

On motion of the business committee,

Voted, That a committee of three be appointed by the Chair to prepare a Constitution.

Benj. Comings, N. P. Rogers, and Benjamin Chapman were appointed, who reported the following

CONSTITUTION.

[The Constitution is the same as the Constitution of the New-Hampshire Anti-Slavery Society, changing names &c.]

On motion of Rev. David Burroughs,

Voted, That the Secretary do annex the names of all the members of this Convention to the Constitution unless otherwise instructed by individual members.

On motion of the business committee,

Voted that a committee of three be appointed to nominate a list of Officers for the Society.—Benj. Comings, Geo. S. Chase and John Spalding were accordingly appointed and reported as follows:

Rev. David Burroughs of Cornish, *President,*

Charles Collier, Claremont, }
Lemuel Cooper, Croyden, }
John Spalding, Plainfield, } *Vice Presidents,*
Arannah Burnap, Cornish, }
Rev. J. W. Greene, Unity, }

Geo. S. Chase, Claremont, *Cor. Secretary,*
Dr. Isaac Doton, Cornish, *Rec. Secretary,*

Benjamin Comings, Cornish, }
Philo Merrill, Plainfield, }
Jesse Colby, Meriden, }
Ebenezer Burr, Grantham, } *Executive Committee.*
Uriel Comings, Cornish, }
Sylvester Wheeler, Claremont, }
Moses Campbell, Acworth, }

The subject of a State Convention to be holden at Concord on the 9th and 10th inst. was presented and made the subject of remark by N. P. Rogers, whereupon it was

Voted, That a delegation of five persons from this Convention be appointed to attend said Convention.

Dea. B. Comings, Lemuel Cooper, Alvin Comings, John Spalding and Geo. S. Chase were accordingly appointed.

On motion, Voted, That this Convention give a special invitation to all abolitionists of this County to attend said Convention.

On motion, Voted, That the thanks of this Convention be given to Messrs. Rogers, Lewis, and Chandler, of Concord, for their attendance and assistance at this Convention.

Voted, That the thanks of this Convention be given to brother Lewis for his very able and faithful labors in this County in behalf of the slave, and an invitation therewith to extend his labors in the County as far as he can have the assent of the Executive Committee of the State Society by whom he is employed.

Voted, That we duly appreciate the trying circumstances of the New-Hampshire Anti-Slavery Society, and pledge our persevering efforts to sustain said Society in its financial engagements especially in the support of brother Lewis.

Voted, That the doings of this Convention be signed by the President and Secretary, and published in the Herald of Freedom.

After prayer by brother D. Burroughs,

Voted, That this Convention adjourn sine die.

ARANNAH BURNAP, *President,*
H. B. ALDEN, *Secretary.*
Claremont, Sept. 1, 1840.

Thus, brother Rogers, you will perceive that notwithstanding all the bustle, and fuss, the sneers and jeers, the flaming Circulars full of averments, inuendoes, interrogations, exclamations, devil's trinities &c. &c.,—New Organization quailed before the shadow of free discussion, face to face with the "old Garrison Party" and covered herself with the shield of her *packed roll* and *gag-Chairman*, and from the handful composing the whole assemblage the Old Organization "alias the Garrison party" were enabled (in imitation of our better brethren at the Capital) to secede with **45** "*that wish to bolster up men of such designs,*" and to form the long desired County Society.

But says the Circular, "why make this movement at all when there is but one Society in the County with them and the Clergyman above named is their only Clerical supporter?" But why, let the Circular writer tell, should Gideon the bold and chosen leader with his 300 who alone could lap the water go against the mighty foe?

BENJ. COMINGS.

Cornish, Sept. 10, 1840.

For the Herald of Freedom.

Anti-Slavery Battle-field,
Grafton County, Sept. 22, 1840.

Dear brother Rogers,—A week has now elapsed since brother French and myself took our departure from Head Quarters at Concord, on a scout after the common enemy—pro-slavery; which we had learned was prowling about among the mountains and dells of our north-western border. We deem it now about time to begin to report progress. We did at first regret that brother Lewis was unable to accompany us, but faith enables us to believe God will overrule all for good. We triumph, or rather, truth triumphs and has triumphed and will triumph still. What more can we ask?

I am surprised, (though I need not be) not only at the malignity of the opposition, but also at the similarity of its character wherever it is raised against us. It is the same whether on the plains of Rockingham, among the hills and valleys of Merrimack, or the everlasting mountains of Grafton and Coos. We are now encamped at the quiet little village of Orford. The place seems one of nature's play grounds, manufactured for her own special use. At the back side the Connecticut flows silently though majestically by, dividing it from Fairlee of the Green Mountain State, in which, though close down to the river, towers in solemn grandeur Coney mountain, rising to a perpendicular height of about six hundred feet; on the opposite side is a chain of gentle hills crowned with forests at this season of the year of surpassing beauty, glowing as they do with all the colors of the rainbow, while the intervale on which stands the village is beautiful as it is fertile, and fertile as the richest prairies of Mexico. A charming soil this Orford, for the growth of Temperance and Anti-Slavery principles, could it but be drained of the cold stagnant pools of clerical influence and opposition, which are poisoning or have poisoned almost every thing that has come in contact with their noxious effluvia. Labor enough has been done in this State, to have convinced every man, woman and child, of the integrity, safety and practicability of anti-slavery principles and measures, had it not been for the millstone weight of opposition which has been constantly thrown down in their way, from a wicked and ungodly pulpit. Mighty is the power of a pro-slavery and pro-wine-bibbing pulpit in this village. O could the people but see and know the true character of the clergy they are now supporting, they would soon rid themselves of a burden which neither God nor Christianity requires them to bear.

My brother, we are accused of attacking the church and the ministry. The *church* we have not attacked. Their *sins* we have. Let us continue to attack them and call on the church to repent. They will at length hear us. Already our voice is heard, and not heard in vain. The ministry we have not *attacked*, but we have sharply rebuked their iniquities. Let us continue so to do, as long as we can speak the truth in love. Their opposition to the cause of temperance in many cases, is as malignant as to the cause of anti-slavery. This is particularly true of the minister in the village of Orford,—Rev. Daniel Campbell. Till recently, if it is not so now, members of the church could sell ardent spirit and be most liberal customers themselves. And when some of the friends of the temperance cause in the church, proposed the passage of certain resolutions to prevent receiving members unless they would abstain from intoxicating liquors as a drink, they met with no opposition more violent than from the minister. He told them in a meeting, "if you pass that resolution you dismiss your minister." He declared the passage of such resolutions *contrary to Scripture,*—said the Saviour turned water into wine, and Paul recommended it to Timothy, and thus both of them sanctioned the use of it, and that he knew a man who for forty years drank half a glass or a glass of spirit a day, with no seriously evil consequences. Such sentiments he inculcates in the pulpit, and the result is, he is pastor of a church that is known abroad and at home, as an *intemperate church.* He opposes anti-slavery on the ground that the leaders are infidels and anarchists, though he called New Organization by names about as hard as he did the old, and accused both of opposing Colonization. But he cannot oppose Temperance on such grounds, and therefore it may be, he opposes both on the ground that his heart "is not right in the sight of God." We had an anti-slavery meeting in his meeting house, but he was not there. The next day I called on him, and though he treated me with apparent friendship, he manifested a dreadful spirit towards our enterprise, and urged as one reason against it, the non-resistance principles of Garrison, Rogers and others who are prominent in the anti-slavery cause. I explained to him as well as I was able, the principles of non-resistance, as these seemed a stumbling block in his way; but I fear it was to little purpose. I fear he is as yet a stranger to that religion which is "on earth PEACE, good will to men." He believes in war. We saw him the very next day, mount his horse in front of a rum tavern in company with certain militia officers, and another who has been in some repute as a *horse dealer*, and was once well known in our State legislature as "*the gentleman from Coventry*" and ride with bassoon and bugle, to the front of New-Hampshire's thirteenth regiment of militia, and there lift up to God the voice of prayer, that the transactions of the day might be such as to prepare those assembled for the field of battle, should they ever be found in such a position. From our hearts we pitied him, for he prayed as though he was not at the throne of grace. We tarried in town until towards night as we wished to make some arrangements with friends from other towns in the vicinity for meetings, and saw him several times on the field enjoying with his little girl the INTERESTING scenes which a muster field always presents. Towards evening we left and rode to Haverhill and passed the Sabbath.

At the request of some of the friends of Temperance we consented to return here this afternoon, and give a lecture on that subject. A notice of it was handed to Mr. Campbell yesterday to be read from the pulpit. He read it, but accompanied it with some of his and the Panopiy's *pious christian spirit* remarks which occupied him about half an hour. Some of the friends here say that the way he spoke of the lecturer, showed that he wished him in some other place. Among other things he said he proposed to me as a nonresistant, to let him have two hundred dollars, but that I told him *I had not got it.* He said I was no temperance agent, but only made that a pretence, in order to "sift in" *edgewise* my anti-slavery notions. Others he said might do as they pleased, *but he should stay at home.* He told the people that *I was understood to be a minister*, and did occasionally preach in Concord, to certain disaffected ones, who had left their meeting, and set up one of their own in another place. From all accounts he must have given me and our cause and the cause of Temperance too, a strange character. He would make a good fellow assessor with Thomas Chadbourne for the South Church, for like that people he seems to "take no interest" in these subjects.

But after all, there is little difference between the minister of Orford and a large portion of the clergy of our State. Never can the cause of reform go on, until it is carried by the free and unprejudiced and unsophisticated people. To them we must appeal. To them our blessed Saviour appealed, and only "the common people heard him gladly."

9 o'clock evening. I have just returned from our temperance meeting. It was thinly attended, not altogether however, on account of the course of the minister,though that had an effect. Those who attended, lent a listening ear. Rev. Mr. Moses, the Universalist minister of the place was present, and opened the meeting with an appropriate prayer.

There are five or six places in town where ardent spirit can be procured. Nor is the prospect very good, that there will be less, while the minister pleads the example of Christ and Paul for the use of ardent spirit, and publicly declares the church cannot become a temperance church without dismissing their minister.

Just as soon as it is found that the people are carrying on the cause of temperance, and are determined it *shall advance*, there is reason to believe the ministry in great numbers will array themselves against it. This is true even now. I could tell your readers tales on this subject, that would make their ears to tingle. I shall tell them in due time. Spiritual wickedness in high places must be rebuked. The cause of God and of truth demands it. The consequences to me are unknown and uncared for. Duty is plain, and to God I commend myself and the cause.

We have waked up an in interest in Haverhill, concerning which you shall shortly hear. Cry aloud my dear brother, and spare not. God and the sacramental host are with you, and you shall yet rejoice in the glorious achievment and final triumph of truth.

Yours to live or to die,

PARKER PILLSBURY.

For the Herald of Freedom.

Brother Rogers,—When any moral principle is presented to our minds, and we are asked to embrace it, our first enquiry should be, is it founded upon eternal truth? We should also examine it as far as possible in all its bearings, and results, and ascertain whether we are willing to make all the sacrifices which it will require. For want of such examination, people often bring shame upon themselves, and wound a good cause.

Our Saviour therefore admonishes his disciples to first sit down and count the cost. In consequence of not counting the cost, or not acting from principle, many have joined the Temperance Society, who having put their hand to the plough have looked back, or are continually saying to all who are before them "too fast and too far," which has caused the apparent reaction in that great enterprise.

We have reason to believe that many have also professed themselves to be abolitionists, (and perhaps honestly thought they were,) but have done it without understanding the principles or how far they would lead them, and when persecution or tribulation arose, or some sacrifice must be made, have been offended and looked back.

The principles of abolition, if I rightly understand them, are founded upon the universal brotherhood and equality of rights of the whole human family; that God has made of one blood all nations of men to dwell on all the face of the earth; that God gave man dominion over the beasts of the earth, the fowls of the air, and fishes of the sea, but not over man; that we are bound to feel that every individual of whatever nation, color, or caste, is our brother, and is possessed of equal rights with ourselves, and that we should exert all our influence in every possible way to have those rights enjoyed. Now we are all abolitionists, but——. Some would have slavery abolished if the colored man will go to Liberia, some if he will not come here, others if it will not divide our glorious union, others yet, if it will not cause divisions in the church. Many are willing negro slavery should be abolished but not kitchen slavery, or perhaps I should say kitchen caste, or sex caste. Many are good warm abolitionists provided it does not interfere with their religious sect, or political party. Your brother of the *Courier* no doubt hates slavery as much as any body, and loves abolition provided it does not interfere with Gen. Harrison or any other hobby, but if the abolitionists will not go for him, notwithstanding he boasts of having done more to sustain the patriarchal institution than any other man north of Mason and Dixon's line, the whigs will not only starve the anti-slavery society, but all the other benevolent societies. The papers on the other side are full of liberty. The Granite State Democrat defines democracy to be "Equal civil and religious rights to all mankind," and yet the party and their chief idol are the open and avowed advocates for enslaving three millions of their fellow-citizens. Now can a person be a firm and consistent abolitionist with any of these buts; or follow in the wake of either political party, or vote for either candidate? Just as well serve God and mammon. For my part I believe our principles are founded upon eternal truth, and should be followed at all events. Perhaps it will be said that I am a man of one idea, but it is not so. I am a teetotal temperance man, and an ultra peace man, and believe these principles founded upon eternal truth, and that although in following them I may be called upon to sacrifice some apparent interest yet never can any real one. And if in following these principles, and promoting these objects, any political party, or their candidates, ministers or churches stand in the way, and their toes should be trod on, they must not blame me.

However mortifying it may be, we must confess that some of the most violent opposers of all these enterprises are found in the church and ministry, and even that the church and ministry are among the main pillars of war and slavery in our land. Should any doubt this I may hereafter give the evidence on which my opinion is founded. If these evils are shown to exist in the church, and an attempt is made to eradicate them, the cry is immediately raised that you are destrying the church and ministry, you are a dangerous man, and an infidel.

I believe that amidst all our conflicts and commotions it would be well for all of us who profess to be abolitionists, to examine our principles, and see on what foundation we are building; and count the cost of following out our principles, and if we intend to persevere, gird on our armor anew and press forward to the rescue of the poor slave, remembering that the weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds, depending on God alone, and not turn aside to the right hand or left, let a cry be raised against us by whom it may.

B. CHASE.

Chester, Sept. 28th, 1840.

"When the wicked bear rule the people mourn."

For the Herald of Freedom.

"Anti-Slavery as New Organized."

Friend Rogers:

In the last Herald, under the above caption, in some comments on certain resolutions passed by the Hampden Association, I find the following remarks of yours:

"See if the Massachusetts Abolitionist will swallow down this precious morsel,—from regard to the paramount object—*the overthrow of the Liberator.*

We would like an expressed opinion from brother Phelps, of the Massachusetts Abolitionist, as to these resolutions, including an opinion as to Dr. Osgood's position."

To the above ungenerous and unmanly fling (1) about "the overthrow of the Liberator" I have only to say, that it is as characteristic of N. P. Rogers, since *he* became "*new-organized,*" as it is uncalled for and unfounded.(2) My "paramount object" is the overthrow of slavery; and I have no controversy with the Liberator, except so far as I sincerely believe it to be linking questions to that of emancipation,which are foreign to it,and fitted to retard its progress, and prevent its final triumph.(3) And brother Rogers *knows this.* (4)

In respect to the other matter, as brother Rogers "would like an expressed opinion," I very readily give it, presuming that brother Rogers will not fail to print it. It is to be found at length, in the shape of notes to the self same resolutions, in the Massachusetts Abolitionist of July 9, 1840—some *two months since.* Of course your readers will see that it was not made up for the occasion. It is as follows:

"They (the resolutions) are by no means what we think they ought to be,(5) yet we cheerfully publish them, accompanied with such remarks as seem called for, and rejoice that the Association has taken even such action. Any action is better than none; for when men have acted once, they will not be afraid or unwilling to act again and again,as occasion may require, until by the abolition of the foul system, all occasion for action is at an end.

Then follow the resolutions. Upon the first resolution, which affirmed "that although human beings may occasionally be held as slaves from the most humane and disinterested motives, the system of slavery as it exists in the United States, is a great social, political, and moral evil," my "expressed opinion" (6) is as follows:

The *system*, then, is a real entity, (to speak learnedly,) a real something, having a *nature* or a *character* of its own, distinct from the character or the guilt of the persons who administer it.—Very well; and as such *it* in its own *intrinsic nature*, is a "great *moral evil.*" There is such a thing as intrinsic right or wrong in the *nature* of things; and slavery is, in its intrinsic nature a violation of right—a positive wrong—a "*moral evil*"—as much so as is a lie, or theft, or adultery. Such are the ethics of the Association; and as we believe, the ethics of eternal truth. And yet this "great *moral* evil" is sometimes perpetrated with "humane and *disinterested* motives!" And as "disinterested" means free from selfishness and positively benevolent, the doctrine comes to this, a "great *moral* evil" done with "*holy* motives!" Would it not be well for our brethren to carry the application of their doctrine through, and resolve thus:—(7)

Resolved, 1. That although human beings may occasionally lie from the most humane and disinterested motives, the system of lying is a great social, political and moral evil.

Resolved, 2. That although human beings may occasionally steal from the most humane and disinterested motives, the system of stealing is a great social, political and moral evil.

Resolved, 3. That although human beings may occasionally commit murder and adultery, from the most humane and disinterested motives, the system of murder and adultery is, or would be, if practised by system, a great social, political and moral evil.

Upon that part of the 4th resolution, which affirmed that "it belongs to them (slaveholders) to form such plans and institute such measures for the manumission of their slaves, as they shall deem practicable and safe," and for us to fall in and co-operate, my "expressed opinion," is:—

True; but not to them alone, or chiefly. It belongs to them, but not to them to the exclusion of others. And if this be the meaning, as well may the Association say that it belongs to drunkards, and profane men, and Sabbath breakers, and lottery dealers, and rum-sellers, and idolators, to form plans and institute measures for the remedy of their respective evils,and that all others have nothing else to do but to wait and co-operate with them when they shall have done it.(8)

Upon the idea that slaveholders were only in an "error" I said:

And this is all! "Holding slaves" is to be sure, with "occasionally" an exception, "a great moral evil," and yet it is only an "error" after all! (9)

In regard to the "difficulties" in which "slavery involved them," I said:

So then, it is, that irresponsible abstract something, not their own active and concrete "holding of slaves," that involves them in difficulties.

In regard to the "hope" expressed, "that the day is near, when this evil being removed," &c. I said:

But who is to remove it? The men that actually hold slaves? Why not frame the resolution accordingly, and say that while we believe those to be in error who are holding slaves, and sympathize with them in the difficulties in which they thereby involve themselves, we devoutly hope the day is near when they will cease doing so, &c. &c.? Would that be too pointed? Would it place slaveholders in the same condemnation with those who perpetrated other "great moral evils?" Would it, in one word, charge them with *sin?* And do our brethren really think that they do not sin? Is it, after all, nothing but an error? And is this the sum total of our brethren's "views"—1st, that in "occasional" instances the slaves of the South are held "from the most humane and disinterested motives"—and 2d, that "*generally*," the holding of them is only "to be in errors?" (10)

In regard to the Association's "fullest confidence" in those institutions that welcome the fruits of robbery to their treasury, my "expressed opinion" is:(11)

Do our brethren mean that their confidence in these institutions is *enhanced* by the fact that they receive patronage from slaveholders? (12) Such is the import of their resolution in its present shape. And yet we can hardly believe they meant to say that. We suppose they meant that they had the "fullest confidence" in these institutions, *notwithstanding* they received such patronage. In this we could partially agree with them. *We* have confidence, but not the *fullest* confidence.(13) Our confidence, though not destroyed, or so impaired as to induce us to abandon them—far from it—is yet impaired by the fact in question. It is not so full as it would be (14) were the fact otherwise. We think it capable of demonstration that nearly all the providential reverses that have come, for instance, on the A. B. C. F. M., have come in the direction of its connexion with slavery. The facts in the case are very striking and impressive to one who will take the pains to inquire into them, and look at the connexion of things in the case.

Such was then, and is now my opinion. Perhaps your readers may learn from it that new organization is not what you have so often represented it.(15) Be that as it may, you will oblige me by printing it.

Dr Osgood is of age and can speak for himself, when he thinks best.(16) I have reason however to believe, that he voted for these resolutions, not because they met his views fully, but because they were the best he could get, and he thought their passage better than none.

Yours respectfully,

A. A. PHELPS.

Boston, Sept. 14, 1840.

(1) To this impatient phrase of Mr. Phelps we have only to say that if truth be flinging and important and essential truth, then the remark he alludes to may be called as he calls it. We utter it in no *flinging* spirit. We repeat that the overthrow of the Liberator is—as a means—the paramount object of New-organization, and of the Massachusetts Abolitionist too. Tis is our opinion. And if the Liberator be as bad as they call it, it ought to be their paramount object. They profess to regard it as a mill-stone about the neck of the anti-slavery enterprise.

(2) More so—for if it were not, it would not be characteristic of us at all. It is neither "uncalled for" nor "unfounded." As to its being "characteristic" of us we are not a judge. We are willing it should go as so. We are not of the New Organization *yet.* When we become so brother P. may call things that are "unfounded" and "uncalled for" "characteristic" of us, for they are strikingly 'characteristic' of Novel Organization.

(3) Ought it not then to be your *paramount* object to *overthrow* it! If it will *prevent* the *final triumph of emancipation*, ought it not to be a paramount object of every abolitionist to overthrow it! Is it 'unfounded' to say that new-organizationists are such abolitionists—an "ungenerous fling"? We apprehend the truth of our remark and the consciousness that that "paramount object" was an ungrateful and wicked object, threw our brother off his wariness here and left him to speak at random.

(4) It is in substance what we charge on New-organization, and what brother P. calls a "fling," &c. Brother P. has no controversy with the Liberator except so far as it is *retarding the progress and preventing the triumph of emancipation*, in his opinion. That is controversy enough, if brother P. is an abolitionist. We think New-organization will not only retard emancipation, but, if it could prevail, (which it *cannot*) would devour it up at once, and put an end to all vestige of it.

(5) This is about as reprehensive as the resolutions are on the slave system. And is this all that A. A. Phelps *feels* to say against such an abominable set of resolves! "By no means what they ought to be"!—An't they by *all* means what they ought *not* to be, and utterly *unpardonable* coming from professed Christians! They are.—And it is worse to utter such in New England than to hold slaves at the South.

(6) Brother P. should not bear so nervously on our words. We did not know he had given any opinion on them. We were abroad in July, and have not looked up the Abolitionist issued in our absence. We were informed on our return that brother P. in it had taken the opportunity to say some unkind things of us, which, as we had never said or felt any towards or of him, we felt uninclined to hunt up.

(7) Rather round-about and wordy for an anti-slavery remark on such an *infernal* sentiment. It looks as if the commentator was striving to avoid offending the Reverend utterers of it—by venting his disapprobation in a round of *logician* expressions. Why not denounce it off-handed?

(8) And if they had said so, brother P. as at present organized and positioned, would have logically proved the *untenableness* of their doctrine and let the assertors and propagators of it go quit.

(9) *Terribly severe.*

(10) Yes this is the best of it—and brother Phelps once pointed and faithful, and giving vent to the "old organized" feelings of an abolitionist, lets them off with a mere interrogation as to their doctrines. Had he the fear of *Doctor Osgood* before his editorial eye?

(11) Brother P. is a little too taunting for good taste in his multiplied double commas.

(12) They mean at least that it is *not impaired.*

(13) Abolitionists must be new-organized to have *any* confidence in those institutions. We have no more in them than we have in New-organization. Why not have *semi-confidence* in those Republicans and christians who hold slaves.

(14) What is the vulgar fraction of brother P's confidence "in institutions that welcome the fruits of robbery into their treasury"?—What part of an *integral* confidence has he! We really do not understand this *fractional confidence.* If we cannot trust a man, we have *no confidence* in him, and so of an institution. We think brother P's "expressed opinions" are all together too timid and guarded to be consistent with free and hearty abolitionism.—They are not in his ancient style by many degrees.

(15) Perhaps so—perhaps not so.—Let them read over those resolves, and then read the comments of a professed anti-slavery watchman, and see if they sound like faithful reproof—or like culpable timidity and forbearance.

(16) We felt assured that no opinion of Dr. Osgood's position would be ventured by brother Phelps. The doctor is a new-organized abolitionist, and as such voted for the resolutions—and rather than condemn a new-organized Doctor, brother P. will decline expressing an opinion of his position. We really are under no obligation to brother P. for saying thus much in a pretended *answer.* We feel but slightly called on to publish any of it. We do not again say we should like brother P's opinion of Dr. Osgood's position,—but instead of this—that we have called for it and brother P. did not seem to have the courage to give his opinion.

From the Liberator.

State Conventions.

The time of holding the State Anti-Slavery Convention at Worcester has been erroneously printed in our columns. Instead of Wednesday and Thursday, Oct 7thand 8th, it should have been *Tuesday* and *Wednesday*, Oct. 6th and 7th. The Convention at Springfield will be holden on *Thursday* and *Friday*, Oct. 8th and 9th. One will therefore immediately succeed the other, without any interference. Those papers which have been led into a similar error are requested to make a similar correction. Of the importance of these contemplated gatherings, in the present exigency of the times, all our anti-slavery friends in Massachusetts should be fully aware. Let them take lessons in zeal, fidelity, and promptness of action, from the political partisans of Martin Van Buren and Gen. Harrison. Theirs is not a struggle for the loaves and fishes of office—to displace one unblushing upholder of slavery, that another even more hostile to liberty, (if possible,) may be put in his place—to still enlarge and perpetuate the slaveholding power of the country, by voting with the south—to put up or put down a national bank or sub-treasury; but it is, emphatically, a struggle to save the nation from destruction, by abolishing that foul system of slavery which is preying upon its vitals like a cancer, and which is the cause of all the 'hard times' and pecuniary embarrassments that now afflict the people. The struggle is for justice, humanity, religion—that liberty may be proclaimed 'throughout *all* the land unto *all* the inhabitants thereof'—and that thus the great obstacle to the progress of freedom throughout the world may be taken away, and a universal jubilee be kept by mankind. Rally, then, one and all, to the Worcester and Springfield Conventions at the time correctly specified above.

Arrival of the Great Western.

Eight days later from London.—The Great Western, which left Bristol on the 12th ult. arrived at New York on Sunday afternoon, making her voyage in fifteen days.

Among the passengers was Mr. Jaudon, agent of the Bank of the United States, with $500,000 in specie.

The steamship Caledonia, the third of the Cunard line, was advertised to leave Liverpool on the 19th for Halifax and Boston—the Acadia to leave on the 4th of October.

There had been serious disturbances in Paris, which for a time excited serious uneasiness, but quiet had been restored.

Letters from Constantinople state the appearance of Russian troops was daily expected in the Bosphorus.

The news from China is to May 19, and from Singapore to June 9. The American Consul, Mr. Snow, had left Canton and arrived at Singapore. The American residents at Canton on the 25th of April, addressed a petition to the viceroy, praying for permission to bring the American ships in the river up to Canton to unload, and take in their return cargoes, so that they might depart before the commencement of the British blockade, of which notice had been given, and which was expected to take place about the 1st of June.—*Boston Daily Advertiser.*

The Fair recently held by the Concord Female Anti-Slavery Society, was as favorable in its results as could have been expected. A more particular account, which has been hitherto delayed by the illness of the Secretary, will probably be published next week.

New-York and Boston.

JUST received from New-York and Boston a large assortment of

FALL AND WINTER GOODS,

which are offered very cheap for cash.

GEO. HUTCHINS.

Sept. 17, 1840.

THE Public are cautioned against a certain note, receipt, and quitclaim, viz: *April* 4, 1838, For value received I promise to pay True George or bearer $85 25, in 9 months with interest. MOSES CALEF.

Benjamin Pettengill, Esq.
of True George, D. Sheriff, at auction,

April 4, 1838,	One yellow mare,	$38 00
	Three 2 year old heifers,	39 75
	One year old heifer,	7 50

April 5, 1838, Rec'd pay.
TRUE GEORGE, *D. Sheriff.*

April 5, 1838, I have this day assigned and quitclaimed the within named property to Moses Calef for and in consideration of the within named sum of $85,25.
BENJ. PETTENGILL, 2d.

What did Calef receive? George receive? and Pettengill receive? They are requested to answer. BOHONON TURNER.

POETRY.

For the Herald of Freedom.

"Remember those in bonds, as bound with them."—*Holy Writ.*

Remember those in bondage held,
As though in bondage too;
And as ye mercy show to them,
Be mercy shown to you.
When from his cruel Master's home,
The wretched black man flies,
And asks admittance at your door
Turn not away your eyes;

But bid him freely enter in,
And in his name partake,
Who said "a cup of water given,
In pity for my sake
Shall never pass without reward,
(Though mean the offering be,)
For he, who gives unto the poor,
Gives also unto me."

Nor is this all that we can do
To succor the distress'd,
And prove we feel as if their woes
Were rending our own breast;
To those who *still* in bondage mourn
By slavery confined,
We may extend a helping hand
To break the chains that bind.

By mild persuasion's gentle force
The *masters* lead to see
That they should to the *slave restore*
His birthright—Liberty:
That God's rich blessings will descend
Upon them, from above,
When *they fulfil their Master's law,*—
The perfect law of love:

Sev'ring the galling chains that bind
The poor degraded slave,
And bid him own *no master* here,
But Him, who came to save.
Then shall *our Country* lift its head
Among the *nation's free,*
Unstained by that accursed sin,—
The sin of Slavery. E.

Portsmouth, Sept. 3.

MISCELLANY.

Sectarianism and Abolition.

Principles and measures embodying the elements of evil, are not the less dangerous because conceived and sustained in honesty and a zeal for truth and righteousness. The Spirit of Wickedness is never so much to be feared, as when clad in the habiliments of mercy, and inveigling into his employ, agents whose purpose of heart is to serve another master.

From the time when the great Apostle of the Gentiles declared the fact, that the" mystery of iniquity" [i. e. the "man of sin" not yet revealed] was already at work, has this power been attempting to gain the ascendency over the minds and consciences of mankind. And it has never been satisfied with any thing short of wielding the arm of civil power over the bodies of men. Nothing short of this would give it the ascendency it coveted. The immortal spirit was too subtle to be so held in confinement. It was continually breaking away from the unnatural restraints which were imposed upon it. To a certain extent it would be free. Its elasticity, although easily yielding to a degree of restraint, defied absolute control. Passing by its earlier history—its incipient workings in the days of the Apostles and primitive Christians—its perfection and glory in the Roman hierarchy—and its state of convalescence since the infliction of its "death wound" in the 16th century—we shall confine ourselves to a notice of a few particulars in which it has been manifested since the commencement of the Abolition enterprise.

There has ever been since the achievement of American Independence, a spirit of liberty at work in the community. This had been turned entirely to the interest of despotism, through the channel of Colonization; and the Man of sin, well sustained and unresisted in his dominion in the Church, was contented with his steady though unobserved returning health and authority.

But when the alarm was sounded for liberty, and the true character of Colonization discovered, so as no longer to afford a safety valve for the swelling spirit of Freedom, he began to manifest a jealousy for his assailed dignity. The clangor of Freedom's onset, as it reverberated among the hills and dales of her "disputed territory," grated harsh music in his ears: and he ever and anon gave distinct intimations of a determination to resist its progress. The relation between liberty of the body and liberty of conscience, was too intimate for one to succeed without endangering the other.

Strange as it may seem, a large portion of the Church and Ministers of Him who came to preach deliverance to the captives, and the opening of the prisons to them who were bound, were deaf to the call of liberty, and the moan of the slave. But the voice of liberty was a trumpet voice—loud and long—and it could not long remain unheeded. The community were aroused—a spirit of inquiry was awakened—and notwithstanding the tyrant offered a determined and vigorous resistance, in the use of mobs and brick-bats, yet Freedom's march was onward, and her conquests glorious. It was soon seen that other and more decisive measures of opposition must be resorted to, or his reign over the church was drawing to a close: and ecclesiastical bodies, and Bishops, and Presidents of Colleges and Seminaries issued their bulls against the discussion of the subject of liberty, enforcing them with such means as lay within their power; and theological Professors and Doctors of Divinity endeavored to hush it, by writing in favor of the "domestic institution,"—because "IT WOULD DIVIDE THE CHURCHES."

But all would not secure the object: the friends of freedom knew that their own liberties, the rights of conscience, and freedom of speech were claimed to be under the keeping of those who held spiritual rule over them; and that these were identified with the cause of the slave: and they went forward, with a spirit of devotion and self-sacrifice which braved danger and death in the prosecution of their holy enterprise.

The spirit of freedom could neither be stifled nor restrained; and new accessions were continually making to her ranks, and the waning of the power of Anti-Christ was clearly manifest. Hence it was necessary to institute a change in the mode of opposition, and to endeavor to effect by policy what force and effrontery had failed to accomplish. As there was no longer any hope of preventing the onward progress of the principles of liberty, the Man of sin made an attempt to so change the character to the Abolition enterprise, to turn it into such a channel that it might flow onward, and yet leave his power unimpaired. This he attempted, by some of those (mostly the clergy) who were more in favor of his interests than of those of the slave, to enter into a new arrangement, professing principles of liberty, and love for the colored man, yet acknowledging and sustaining his dominion. Such an institution was the "American Society for the improvement of the colored race"—it however breathed but a few times and expired.

The next attempt to seduce Abolitionists from their integrity, and bring them into a compromise acknowledging and sustaining his authority, was the famous "Clerical Appeal" of Boston notoriety; accompanied with cotemporary documents and letters aiming at the same object, and making the same professions, viz; *to divest the Anti-Slavery enterprise of its obnoxious characteristics, so that the Ministry and the Churches might come in*, and thus advance the interests of the colored man. Garrison was denounced as being opposed to evangelical religion, on account of his denying the Sabbath and the Christian ordinances; and it was attempted to cast him out, and bring the holy cause of Abolition under the supervision and direction of a sectarian Ministry and Church. Well do we remember the fervent and unceasing prayers that were offered to the God of the oppressed, that He would save the cause from distraction and defeat. Those prayers were not put up in vain. The man whom Providence had raised up to sound the alarm and arouse the Nation, was equal to this task also. His penetrating eye pierced the thin disguise in which the monster had enshrouded himself, and he drew him forth to the light, stripped of his false covering, and exposed to the public gaze in his true character, an anti-Christian divinity who would sacrifice the slave and his friends upon the altar of a sectarian religion. A reply made by him to one who had sought his overthrow, was characteristic of himself and the event. "Do you not know who was hanged on Human's gallows?"

Love for the slave bound his friends together; and they rallied around and sustained the man who was the object of sectarian hate and persecution. Thus the cause was saved from a base compromise with sin, and its integrity remained unsullied.

By this time it was obvious, that no opposition from without would serve to hold in check the increasing freedom of thought and investigation. As the mind became accustomed to think for itself, the galling yoke of ecclesiastical tyranny was more severely felt; and the authority of the Man of sin was openly and extensively set at nought; and a pro-slavery-sectarian Church and time serving Ministry were threatened with dismemberment and destruction. The tighter the cords of power were drawn, the more determined was the resistance of the lovers of the down-trodden. Hence a necessity of effecting a "schism in the body."—For this purpose strong appeals were made to the prejudices of the orthodox portion of Abolitionists, and the [sectarian] purity and preservation of the Church was exhibited as all-important. Various considerations were held forth to attach them to the interests of *the Church*, and to excite a jealousy for the dignity of *the Ministry*. Attempts were also made to prove the national Anti-Slavery Society a sectarian institution—and that some of its members were not constitutionally such, and ought to withdraw from the same.

These attempts were but too successful. What with the prejudices and pro-slavery spirit of the North, the truculent spirit of the South, and the intimate relations, ecclesiastical and political that existed between them, jealousies and variance were excited to such a degree that a portion of the active Abolitionists withdrew their co-operation and formed separate and sectarian interests in the cause; declaring the so-called proslavery "clergy and laity sound in their principles;" and that the issue which had been formed between them and the subject of slavery, was false, inasmuch as their opposition was not to the subject of Abolition, but to some of the measures of the Abolitionists: showing at least, so far as the sentiment was endorsed, a spirit of sympathy with those who had hitherto refused to plead the cause of the slave.

Thus have Abolitionists been separated from each other and the kingdom divided against itself, with separate and necessarily antagonistic interests: and those energies which had been expended for the promotion of the slave's interests, have since been turned against themselves, in the ratio in which their separate interests have conflicted with each other. Thus has the holy cause of Abolition been marred and spoiled, and the slave lies bleeding through the acts of this spirit of sectarianism, "sitting in the temple of God," and assuming lordship over His heritage.

But he will not be satisfied with his present acquisition. And the doctrine of the Divinity of human governments, and the religious obligation to vote at the polls, carries with it a resemblance to the principles with which he exercised the civil dominion in the Old World, too striking to be overlooked, as ominous of his designs in the new. And we call upon all the friends of liberty, civil or ecclesiastical, to ponder well the paths of their feet; not forgetting that the devil knows as well as Solomon, that it is "in vain a net is spread in the sight of any bird."—*Union Herald.*

The Bible, and the Bible alone, is the religion of Protestants!" *Chillingworth.*

From the Liberator.

Tell it not in Gath!

We have no personal knowledge of the fact, but we are assured, on good authority, that some in the anti-slavery ranks, in this Commonwealth, have made up their minds to vote for Gen. Harrison! If this be true, then we have only to say that, in our opinion, such men deceive themselves if they suppose they are the consistent and disinterested friends of the anti-slavery enterprise. If they will give us one good reason why they should vote for that hoary supporter of southern slavery, we will give them one hundred why they should repudiate the name and profession of abolitionists. Our cause, our country, have nothing to gain, but much to lose, by the election of either Van Buren or Harrison. They are both pledged to sustain that system, the existence of which has repeatedly involved this nation in bankruptcy, is the primary cause of the embarrassments of the times, & will inevitably drag the American people down to degradation and poverty, or subject them to the horrors of a civil and servile war, unless it be speedily overthrown. The evidence of Gen. Harrison's hostility to abolitionism is 'as strong as proofs from holy writ.' Our readers have had it laid before them again and again. Is it to be supposed, for one moment, that the South would give him the least support, if she were not certain that he is ready to go all lengths in her behalf? And shall the revolting spectacle be presented to the world, of northern abolitionists and southern slaveholders joining hand in hand to elevate the same man to the highest office in the gift of the people? A great whig meeting has been recently held in Georgia, at which it is said from 12,000 to 18,000 were present, the chief speaker on the occasion having been Senator Preston, of gallows notoriety—he who is ready to assist in hanging all abolitionists who may be caught in South Carolina! On one of the banners was this impious inscription:—'William Henry Harrison. *We love him because he first loved us.*' Language which the apostle John applies to the Son of God! On another was this motto:—'*A southern man with southern principles.*' On another the following:—'Harrison and Tyler. *No negro voting—No negro testimony.*' Abolitionists, how will you stand justified in the eyes of the perishing slave, and at the bar of God, if you aid in putting such a man at the head of this nation? 'Let the dead bury their dead.'

From the Morning Star.

Military Reviews.

Some states have abolished the system of militry inspection and review; and perhaps the day is not far distant when these exercises will be generally disapproved, unless they shall be conducted in a manner that shall answer the design of the system of military operations better than they now do.(1) On these occasions, there is usually gambling, drinking, fighting, and all kinds of carousing and unhallowed mirth.(2) It is the object of this article to inquire if it is a proper place for christians to go, who are not under the necessity of being there?(3) Is it a place to be useful? No one probably ever went for that object. Is it a place for enjoyment? If one can enjoy himself there, he must take delight in confusion and noise, besides being exposed to all the filth and indecencies of smoking-tobacco and drinking ardent spirits. Christian, go not there. It will not be productive of thy honor, spirituality nor growth in grace.(4)

TYRO.

(1) This is an odd reason for anticipating the discontinuance of musters, that they do not tend to qualify men for butchering; for that is "the design of military operations." They answer that design now quite as well as we would like to have them. We wish the system instantly abolished, because it is a criminal and barbarous one. It makes men brutal towards each other. If States can't subsist without these systems it is proof conclusive of the unlawfulness of States. No condition is right, that cannot be maintained without force, and bloodshed. Whatever is right can be maintained peacefully, and what cannot be so maintained, had better be abandoned. A school that can't be regulated without bodily violence is a nuisance. A family that can't, is a nuisance; and we had almost said that a family that is so maintained is one—It is no family at all. The only cement of a family is love. That is the tie that binds it together. It is that which makes its abode 'Home *Sweet Home.*' Can that be home, which is ruled by violence? Do violence and fear constitute home? Will fear and force go to the tune of 'Home, Sweet Home?' Try it. There ought to be none of this military spirit in a community of human beings. Disguise it as we will it is a spirit of hate and hurt. Plume it, epaulet it, scarlet it, cockade it.—Drum, fife and bugle it. It is all a mockery or it means fight and hurt.

(2) These are all the best of it. The least exceptionable features and incidents of a muster are the gambling drinking and civil sort of fighting without other than natural weapons, all these are short of murder, and murder is the end and ultimatum of the regular muster. Why should not other vices follow in the *train* of murder? Why should not they cluster on its holidays?

(3) A *christian* under the *necessity* of being there, and what after? To march after the Prince of Peace, to train under "the Captain of our salvation? Shall a christian stay away from a muster merely because *disorder* is there? Is not death there? Is not Hell—armed and equipped? Verily they are there, a christian should not go there if they were all teetotallers and religious professors—He should not go, if every bayonet of them all, were a chaplain.

(4) Neither would it, it might as well be said, to go to Hell! It is Hell on earth. It is a school of diabolism—men are trained there for the 'broad road that leads to death.'—The soldier's quick step is the march to Hell. He goes regularly and at beat of drum.—Will that drum-beat be heard in Heaven? Will that 'ear piercing fife' *pierce* any ears around the throne of the Prince of Peace? Will those blood red plumes, waving in wicked foolery, nod, think ye, in the breezes of Paradise? BROTHERS of the Human FAMILY—training for what *family* purpose, pray?

POWER OF ELECTRICITY.—A salad of mustard or water cress, may be produced in a few minutes, by the assistance of electricity. The process is to immerse the seed for a few days previously, in diluted oxymuriatic acid, then sow it in a very light soil, letting it be covered with a metalic cover, and then bring it in contact with the electric machine. By the agents employed in this progress, eggs, which require from nineteen to twenty days' application of animal heat to hatch them—may be hatched in a few hours.—Rain water, apparently free from any noxious animalcule, in an hour may be rendered full of insects!

THE BIBLE.—The Bible must be the invention of good men or angels; bad men or devils; or of God. It could not be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book, which commands all duty, forbids all sin, and condemns their souls to all eternity. The conclusion, therefore, must be drawn, that "all scripture is given by inspiration of God."

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.
Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

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